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The Masonic Craftsman

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In This Issue: Should Scandinavian Freemasonry Be Recognized?

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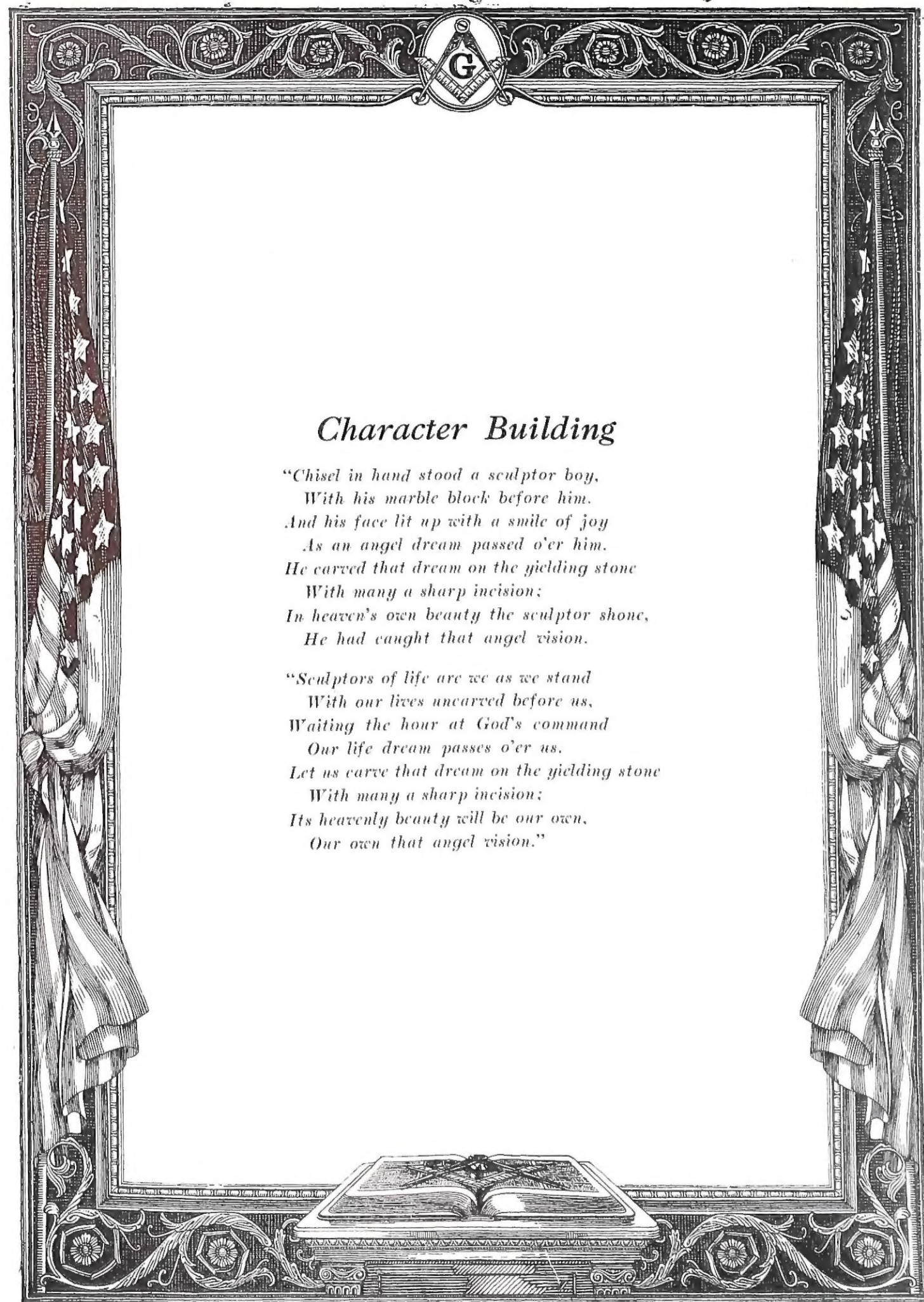
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In heaven's own beauty the sculptor shone,
He had caught that angel vision.

"Sculptors of life are we as we stand
With our lives uncarved before us,
Waiting the hour at God's command
Our life dream passes o'er us.
Let us carve that dream on the yielding stone
With many a sharp incision;
Its heavenly beauty will be our own,
Our own that angel vision."



NEW ENGLAND
Masonic Craftsman
ALFRED HAMPDEN MOORHOUSE, *Editor*
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No. 7

EASTER That cynicism which afflicts the mortal who cannot comprehend in a world of materialistic distractions why the exact justice of a Divine and Supreme Being permits such inequalities to exist which are so evident, finds its answer at Easter. He who doubts should detach himself from all the sordid things of everyday life and seek, through spiritual introspection, to find the answer to a riddle.

At Easter men may find consolation in the death and resurrection of One who endured all the agonies of earth and yet, surmounting these, died triumphantly, giving a supremely significant illustration of the victory of the soul over all else. Truly if one is to achieve happiness it must be that here is the answer, for whatever may be the results of a life bounded only by earthly limitations, some such answer is needed if the whole world is not to go mad.

Faith is the essential. By it all things are possible. Without it nothing is worthwhile. Easter, following upon Gethsemane, affords proof of an immortality transcending earthly aspirations.

WEAKNESS? Comfort plays an important part in our life. It is to a large degree relative, for what is comfort to one may be actually discomfort to another, and by the same token positive luxury to yet another.

Still we may say that is a happy mean in the standard of comfort most civilized men seek to attain. We are sufficiently Sybaritic to prefer our food well-cooked and well-served. We like our pleasant hearthside comforts; the armchair, the book, the easy slippers, even the hearthside cat to give a final touch of rest and peaceful well-being toward the world.

We carry this desire for comfort far. We take it with us when we leave our home for "downtown". We expect comfort from the public services, in cars and subways and buses, in restaurants and elsewhere.

We even look to a certain comfort in our daily work—which comes from method, system and efficient organization, looking to these things to smooth out all those mishaps and mistakes so disconcertingly evident and worrisome at times.

Yet there are some Spartanlike souls who would seek to persuade us against the advance of comfort—who, like ill-omened prophets, spend embittered and uncomfortable energy in disseminating the depressing doctrine that comfort leads to luxury, luxury to idleness, idleness to vice, vice to degeneracy and so on to racial extinction. What a pedigree of pessimism!

A reasonable degree of comfort in the conduct of daily affairs is a mark of progress, for is not discomfort and inconvenience a sure indication of inefficiency? Let us then have all things so ordered that the machinery of our daily life may run with oil-smooth system, and let us not allow this same desire for comfort to become a weakness so that we may become blinded to the stern realities of life which this same system may have driven from our perspective; allowing our thoughts to wander away from those duties to our fellow man who, perhaps less fortunate, none the less makes his demand upon us. Comfort carried to the ultimate can become a weakness and it is our duty to keep a clear vision and be on guard against this.

GEORGE VI Evidence of the esteem in which Freemasonry is held in the British Isles has striking illustration in the high offices to which the present King has been elected and the keen interest which he has manifested in the Craft.

Only recently the present Massachusetts Grand Master and a Past Grand Master returned from a visit to Scotland where at Edinburgh Castle with a most unique setting and under unparalleled circumstances, in the presence of a noted gathering of the world's Masonic celebrities, George VI, then the Duke of York, was installed as Grand Master Mason of Scotland.

Tales brought back serve to show that this gentleman, who now occupies the exalted station of King Emperor of a quarter of the earth's peoples, while in no sense a spectacularist, is blessed with a full measure of dignity, courtesy, and personal charm; and it is prophesied by those whose privilege it was to participate in the unusual proceedings in Edinburgh, that he will be a worthy successor to his father.

ZEAL For some months now, we have been receiving a considerable amount of typewritten material from the master of a lodge in Chicago purporting to show the merit inherent to his particular program of entertainment, carried on in the interest of his lodge.

Whatever the merits of the "Army night", the "Navy night", the "Marine night", or any other particular "night" we are not concerned to enter into discussion. A tempest in a teapot stirred up by adherents pro and con in any discussion of such a topic is at least "small beer." The zeal and spirit of a Master who seeks to enlighten his brethren on the subject of Masonic Truth is the all-important matter.

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PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

We frankly fail to see any merit in his opinion that "Freemasonry adopt a constructive *patriotic* program of some nature", for however soul-stirring such a program may seem to him to be goes outside the purview of Freemasonry, whose interests are universal and not bounded by the narrower inhibitions of nationalism. Further we don't like the phrase "Masonry must realize that the time has come when it must take its place in this country as a virile, *fighting* organization. . . etc.," for we desire to see it live and such a course is the surest invitation to attack from a multitude of inimical interests, political and otherwise seeking its destruction, and would be a departure from present proved tenets.

No. Freemasonry is not a *fighting* unit of society. There are altogether too many of these already. The weight of Masonic logic and the earnestness with which it seeks more Light leads away from the controversial into a realm more spiritually speculative. In a sphere of calm reflection earnest men ultimately will seek to know themselves and their destiny, leaving the strife and confusion to younger and lesser experienced, whose enthusiastic optimism would seek to settle all the world's problems in one throw.

MORE Because of changing social conditions in this **LIGHT** country, a new conception of Freemasonry seems to have developed. This conception is not always correct in its understanding of Masonic essentials and there is a feeling in the minds of many thoughtful members that some effort should be made to correct any wrong implications.

The statement is all too true that the needs and deeds of the day have built up a more complex economic condition. The thing to be guarded against in this building up process is the loss of any of the pristine principles of Craft purposes.

It is not necessary, in fact it is extremely unwise, to allow an imposing facade to hide the edifice of Freemasonry. In its beginnings it was not found necessary to build pretentious structures to house the Craft. Work outside the lodgeroom was carried on simply but none the less effectively through the efforts of men who, sincerely aware of their obligations and responsibilities, went about earnestly doing good among their fellows.

In these days thoughtful consideration of the subject may well bring about a resurgence of the simple methods of yesteryear, to the good of the Craft.

The following editorial on the topic from the pen of William C. Rapp, editor of *The Masonic Chronicle* so admirably and accurately expresses our own opinion that we have pleasure in reproducing it in full: ED. CRAFTSMAN.]

THE MASONIC PARADOX

"As originally conceived and organized, Masonry was plain as daylight to the initiated. It was transparent as the clearest water. There were, of course, a vast number of symbols and allegorical teachings, but they were all carefully illustrated and explained. There were also some simple secrets, signs, tokens, etc., but they were for the mystification of the general public and insiders were not befuddled by them. So clear and direct were all the Masonic principles, regulations and requirements that there was no reason why those who had

the right to know should be doubtful about any of them.

It has remained for modern Masonry to bring in the element of uncertainty. By modern Masonry we mean the institution as it has been developed in the larger centers of population and to a lesser degree in other districts—the Masonry of great undertakings and far-flung activities, of efficient and highly organized agencies for charitable and welfare work, of costly homes for the aged and the orphan, of wealthy Grand Lodges, of huge and luxuriously appointed temples, of lavish entertainment, of large fees and dues, and of salaried employes—in contrast with the simple fraternity of the eighteenth century, meeting in ill-furnished rented rooms, converted for the occasion from other uses; its negligible charges, fines and penalties; its small accumulated funds; its haphazard (though sincere and unbegrudged) charity and its inexpensive indulgences and pleasures.

Masonry of the present is not changed as far as fundamentals are concerned. It has, however, become a much greater and more prominent institution than ever before. Its magnificence, charitable enterprises and ordinary running expenses require large income. Vast sums of money come into its treasuries over the desks of its secretaries and other receiving officers. Solvency and the continuance of good works make it necessary that the stream of revenue be not interrupted or cut off. If growth and expansion are desired it must be increased.

The extensive and complicated affairs of Masonry require intelligent financial management. All American men are business-minded to the extent that they realize that success is reached by increasing income and cutting down expenses, but principally by increasing income. Those in charge of the affairs of the craft, whether the elected leaders or merely active members, recognize that the main sources of income (outside of investments, of course) are fees and dues. Dues are collected by the secretaries, but fees come from candidates for admission. So the "go-getterism" of the interested brethren is devoted to getting new members.

That is where the paradox comes in. Masonry wants candidates but it cannot go out and get them. One of the most ancient and respected landmarks of the fraternity strictly forbids any solicitation. The candidate must come to us, humbly petitioning. We cannot go to him. What is a legitimate practice in other organizations, and even in some branches of Masonry, is absolutely taboo for the lodge. This is difficult for some enterprising brethren to understand and we fear that some of them sometimes forget the restraining landmark. It has been charged that some Masters, by written or spoken words, have urged their brethren to "get busy and round up a few candidates." We may admire their zeal, but solicitation is definitely *o-u-t*.

Social conventions for ages have decreed that a lady, no matter how much she may be enamored of a man, must wait for him to speak. We have heard it whispered that the ladies frequently surmount the obstacle—though they speak not they get their man. Some zealous brethren doubtless acquire a technique similar to that of the ladies and still remain at least within the letter of the law. But we do not recommend it.

A Monthly Symposium

Should Scandinavian Freemasonry Be Recognized —In View of Differences?

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SAN FRANCISCO

WILLIAM C. RAFF
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

NOT BY A STRICT INTERPRETATION

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

HERE is a subject for discussion that presents many different phases—can we or should we (meaning the regular Grand Lodges of the U. S.) recognize Scandinavian Freemasonry in view of the many differences?



As indicating what those differences are from the Freemasonry we know, it need be stated that Scandinavian Freemasonry—

1—Is Autocratic and Aristocratic while in the U. S. it is distinctly democratic and representative. No laboring man can become a Mason in Sweden, Norway or Denmark.

2—Is strongly Christian in character—that is, it teaches the doctrine of Christianity while in the U. S. as well as in England, Scotland and Ireland, it is strictly non-sectarian, open to any believer in a Supreme Being or Principle, and in Immortality.

While there are additional minor differences, the two above are the most important and, taken at their face value, appear to make recognition by any English-speaking Grand Lodge impossible. It is always well, however, to look beyond the surface before taking a decisive stand. Therefore let us study something of the origin, conduct and condition of Freemasonry in Scandinavia.

The so-called Swedish rite—"Christian" system is a better name—is approximately 200 years old, having been introduced in the period from 1730 to 1750. There are approximately 37,000 Masons in the three countries—Sweden, Norway and Denmark.

The Scandinavian system is entirely different from that of any other country. The first three degrees are practically the same as ours. There are only eleven degrees in all, and from the fourth to the eleventh degree, there is no parallel in American Freemasonry. They are combination of the York and Scottish Rite degrees.

From three to five years are required for a Mason to receive the first three degrees—and about sixteen years to get them all. After the third degree all memberships are by selection and may not be applied for. The antecedents and motives of petitioners for the degrees are carefully investigated, and many of the interrogatories are new and rather startling to American Masons.

Freemasonry in Sweden was largely derived from France, while in Denmark and Norway, England is recognized as the source. The first three degrees are very much like our own and are conferred in St. John's lodges. For them a suitable candidate—always providing he be a professed Christian—may make application. From the fourth to and including the seventh, he is selected.

The fourth, fifth and sixth degrees are conferred in St. Andrews lodges correspond, in their lessons and action, somewhat to our Capitular and Cryptic degrees, while the seventh, eighth and ninth degrees smack strongly of the Templar and Scottish Rite degrees. The tenth and eleventh degrees are conferred as titles of honor, and are held by but a very few of the aristocracy.

The King of Sweden is Grand Master, holding the title for life, although the Crown Prince usually performs the functions of the office. Much charitable work is done, including the support of a Children's Home and a Home for the Aged. The Grand Master appoints all worshipful masters, and they usually hold the office for life.

In Norway they also support a Children's Home, and while the King there is not Grand Master, the organization is yet aristocratic and autocratic in nature.

In Denmark, King Christian X is Grand Master, and holds the office for life. He also appoints all worshipful masters. There, too, much charitable work is done, including a Home for the Aged, the Masonic Temple in Copenhagen is the second largest building in the city and the largest Temple in the entire north country, having 342 rooms and halls. Annual dues for Danish Masons are about \$10.

While there are minor differences, Freemasonry in all three countries is practically the same. They all require a belief in the God of the Bible as well as in teachings of the New Testament.

The grand lodges of all three countries are accorded full recognition by the Grand Lodge of England as well as by those of Ireland, Scotland and many other countries. The Scottish Rite bodies in the United States also recognize them, which they can logically do, being also Christian in character, rather than universal. Some of the grand lodges of the United States recognize the Scandinavian bodies, but many of them do not. Wisconsin does not recognize those of Sweden and Norway, but largely as the result of a personal investigation by P.G.M. Robert Jaspersen, recognition was given last year to a grand lodge in Denmark—not the one headed by the King, but to one that is said

to be both democratic and representative in character.

If a strict adherence be maintained to the principle of the universality of Freemasonry and to its democratic character, then the Grand Lodges of Sweden, Norway and Denmark, despite their age and records, cannot be officially recognized. If, however, attention is given to only the first three—the symbolic—degrees, then a more generous attitude is possible.

Of one thing all Masons may well be proud, and that is the sterling character, firm faith and uncompromising attitude of our brethren of Scandinavia. Though they may differ from us in creed and tenet, they are upholding Freemasonry as an institution in no uncertain or questionable manner. We may well be proud of both their age and their record.

EMPHATICALLY YES!

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

"SHOULD Scandinavian Freemasonry Be Recognized In View of Differences?" This is the question for the month's symposium.

Sweden today is the most prosperous country in Europe. There is to be found in it an air of tremendous well being, and as well a mental calmness arising from a quiet pleasure at a position economically so much superior to that of its neighbors, and also from a sense of isolation from the turmoils of Europe and the threats of war, that it excites the admiration of all to whom the truth is familiar.

This is significant as indicative of a mental process among its nationals based upon orderly thought processes—the very essence of "successful" Freemasonry.

Too often the affairs of the so-called great powers seem to occupy prominence in the news, to the exclusion of those lesser elements in the population of the world, and yet the cumulative effect of sane thought among these smaller nations—putting aside the sword "powers" is extremely valuable as a stabilizing influence in the present turmoil of world affairs.

It has been this writer's privilege during recent weeks to have talks with Melvin Maynard Johnson, P. G. M. of Masons in Massachusetts and Sovereign Grand Commander of the Supreme Council 33° A.A.S.R., N.M. J., who has but recently returned from an extensive European trip made principally to attend the present King of England's accession to the dignity of Grand Master Mason of Scotland and as well to fraternize and confer with Freemasons of those countries coming under the classification of this Symposium's present topic.

The information gleaned from our learned brother's conversation, pertaining as it does to the peculiar and in a sense unique system prevailing in Sweden, for instance, where Work under the direct, personal, active participation of King Gustave was witnessed (not merely as a figurehead) is of such an intimate nature that it cannot be printed in these pages, but left not



the slightest doubt that so-called "Scandinavian countries" have much to offer to American Freemasonry, that although decided differences of procedure exist and the charge may perhaps to a certain degree be justified that its exclusive and aristocratic tendencies removes it somewhat from the fraternalism as generally defined and known here, none the less it is Freemasonry of a really worthwhile sort which is practised in those parts; and for beauty of ritual, earnestness of incentive and worthiness of Masonic motive, leaves little to be desired.

It is not necessary to be a "yes" man to agree with M. W. Brother Johnson, but those who know his scholarly erudition will be tempted to agree with him, he being perhaps the leading authority on Freemasonry in this country today. Most men will recognize him as one to whom the Truth as it concerns the Craft stands above and before all else in the opinions and expressions he utters. He would not or could not knowingly countenance the acceptance or rejection of any recognition to the Scandinavian countries with any even faint flavor of the spurious and his opinions are based upon a true knowledge of the situation in those countries.

For which reason we are constrained to believe that recognition should unhesitatingly be given to the "Scandinavian countries" under discussion and the firm establishment and encouragement of those cordial relationships so happily inaugurated during the recent visit of the distinguished group from these shores be made a part of the permanent program of Grand Lodges in this country.

We realize the weakness of any postulation made without basic supporting facts. Yet to ascertain these is hardly in the realm of the press. Need for an official survey or rather opinion supported by official inquiry would be the correct procedure. In the nature of things these Scandinavian countries, with their interesting ceremonies, splendid history and undoubted devotion of the Craft, are our equals and entitled to consideration as such.

ARE ONE IN SPIRIT

By JOSEPH MORCOMBE

Editor *Masonic World*, San Francisco

THE question of recognition of foreign Masonic bodies was formerly considered of great moment, and aroused considerable debate. The nice points of origin and legitimacy were threshed over with a



zeal worthy of the College of Heralds. There were brothers who could detect the bend sinister in the armorial bearings of a proud body long after it had established its worth and manifested a strict observance of the laws and usages of the Craft. One of the strictest constructionists of our memory was the late Joseph Robbins, of Illinois, whose unwavering dictum was that a Ma-

sonic body unable to prove its direct descent from the Grand Lodge of England was forever beyond the pale, and on no account to be recognized. We revere the

memory of this our friend and frequent correspondent of the long ago, but we are glad that the fraternity has since his time moved to a place of broader view. Masonic bodies are today generally judged according to their usefulness and regularity of formation and procedure. The true universality of the Craft is regarded as of more importance than the chance incidents of origin or the mistakes of those who in a confused period were not overly concerned with the niceties of genealogy.

Our present subject for discussion has to do with recognition of the grand lodges of the Scandinavian countries. Northern Europe speedily responded to the impulse of Masonic establishment in England. It was introduced first in Denmark in 1743. The first lodge was of doubtful authority. But two years later the fatherless waif was legitimized by receiving a warrant from England. Masonry came to Sweden (then including Norway) by way of France in 1735. There was for the brethren a period of confusion of authority and consequent indecision. But the fraternity soon took firm root, and in 1753 the lodges laid the foundation stone of an Orphans' Asylum at Stockholm, first in the world of Masonic benevolent institutions. In 1762 King Adolphus Frederick declared himself Protector of Swedish Lodges, since which time the reigning monarch has been the nominal head of the Craft in Sweden. The same may be said for Denmark. The Norwegian set-up, dating from separation of the governments, is more democratic in form and does not enter into the discussion.

The peculiar genius of the Scandinavian peoples sought a more perfect expression than was possible in the severe simplicity of English Masonry. A system was worked out, admittedly a mixture of orthodox Freemasonry, the Templary of the Strict Observance, with some mystical additions, doubtless owing to the influence of Swedenborg, the great mystic and visionary. We must pass by the legendary upon which Swedish Masonry was founded, and which dictated the form of the Craft system in the neighbor countries. It is enough to say that the fraternity thus brought into full being has proven strong, and its record is filled with good works.

England and the other British grand lodges, being nearer and more closely observant, have shown no hesitancy in establishing and maintaining full fraternal relationships, to a mutual benefit. Our own governing bodies have since the world war achieved to a broader and more sympathetic outlook upon the world of Craft. Casting by as non-essential the technicalities of mere form, they have looked rather to the informing and animating spirit, and have elsewhere found it in essence and purpose the same as their own. Thus the once empty boast of the "universality of Masonry" is being brought nearer to realization.

In our opinion there is nothing in the way of a complete and ungrudging recognition of the Masonry of the Scandinavian countries. They are our equals, perhaps in some things our superiors. In any event, such recognition would be to enrichment of the Craft by accentuating the "diversity in unity" possible within its ranks.

WORTHY OF RECOGNITION

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

FRATERNAL recognition of Grand Lodges and the customary exchange of representatives lie inherently within the province of every individual Grand Lodge. No statement of the reasons which actu-



ate a Grand Lodge in its refusal or neglect to extend formal recognition to any other Grand Lodge is required, nor, on the other hand, does such failure to establish fraternal relations in any way affect the legitimacy or standing of the Grand Lodges involved. It is merely the exercise of a prerogative which may not be questioned.

Consideration of the advisability of the recognition of a Grand Lodge is usually entrusted to a number of competent brethren, who make careful inquiry into the origin, basic principles and practices of the Grand Lodge, and in due time submit a recommendation. It is a responsible trust and one that a comparatively few brethren are competent to discharge intelligently. Unfortunately, in the opinion of the writer, undue weight is sometimes given to technicalities and minor differences of practice. It has been well said that if more attention were paid to searching for practices on which there is agreement and less to unimportant variations it would be of benefit to all concerned.

The United Grand Lodge of England has adopted a set of "basic principles for Grand Lodge recognition," and many other Grand Lodges have adopted the same principles, at least in substance, and the conditions therein enumerated practically have become standard among English-speaking Grand Lodges, yet in spite of this fact the Grand Lodge of England recognizes Grand Lodges with which many American Grand Lodges are not in fraternal relationship.

Scandinavian Freemasonry presents a variation in structure, in that it consists of eleven degrees instead of three. The accepted "basic principles" of recognition require that a Grand Lodge must have undisputed authority over the Symbolic degrees, and shall not in any way be subject to or divide such authority with a supreme council or any other power. In the case of the Scandinavian Grand Lodges the situation is reversed, in that they have absolute control over the so-called higher degrees. Their first three degrees, known as St. John's degrees, conform in all essentials to the three degrees of Ancient Craft Masonry. While candidates are required to profess belief in the Christian religion, no denominational creed is imposed. Whether these differences are of sufficient import to justify non-recognition is a matter of opinion.

In all other respects there is no Masonry that is more in keeping with the spirit of the institution, as practiced by English-speaking Grand Lodges, than that of the Scandinavian countries. Unusually conservative during two hundred years of existence, living up to the highest standards of the fraternity, composed of

a membership with which no one can find fault, technicalities and minor differences of procedure should be waived and fraternal relationship established. The

number and character of Grand Lodges which now recognize Scandinavian Freemasonry in itself is a fine recommendation.

MASONRY IN AN UPROOTED WORLD

Address of R. W. DR. JOSEPH FORT NEWTON, Chaplain of The Masonic Service Association at the Eighteenth Annual Meeting, February 21, 1937, Washington D. C.

Some time ago a dainty little story fell into my hands which interested me greatly. It told of a French family in a village where everybody was neighborly and kind. Suddenly the family was transplanted into a large city, where they found life very different in setting and tempo. The old neighborliness was unknown. There seemed to be a different code of morals, and the old religious customs to which the family were used were neglected. They were bewildered, puzzled, miserable, and lonely.

The story was called "The Uprooted," and it has suggested my theme today, "Masonry in an Uprooted World." It seemed to me a perfect picture, or parable, of the kind of world in which we are trying to live. "Humanity uprooted" was the phrase used by Hindus to describe Russia; but it really describes all the world today. Humanity is on a trek. We do not know where we are going, and so we can never tell when we get there; and if we ever return we can never describe where we have been. We are like Abraham, who "went out knowing not whither he went," as the Bible tells us; and he never returned. He went on and on.

Whether we like it or not, that is what the race is doing in our day. For better, for worse, it is determined to overhaul, if not remake, its social, political, economic and religious life. It seeks a new world-order, for good or ill. It is not the first time the world has been uprooted and overturned. It has happened many times before, but perhaps never on the same scale as we see passing before our eyes. It is a difficult and thrilling time in which to live.

For one thing, it requires rapid readjustments of thinking and of living; we have to use mental and spiritual muscles we have not used in a long time, and it leaves us sore. It is an exciting world, where anything can happen, and in the back of our minds we are trying to understand it, trying to find something intelligible in a new, violent, confused, hectic, swiftly-moving era. Let me give my interpretation, for what it is worth, as something to think about, particularly as it is related to the life of our gentle craft of Freemasonry.

Until the 14th century the world was united. The fall of the Roman Empire brought chaos, but the Church dropped into the saddle of the Caesars and held the world together. It was the only unity the world had. We owe that to the Church, the Undivided Church, and it was a great service. It preserved all the classic lore that we have. It gave the world a cultural unity, a commanding philosophy of life which was held by everybody. (Of course, I mean our western world, the only world we knew anything about—in spite

of the unbelievable tales told by Marco Polo, and other travellers in outlandish places.) Thomas Aquinas died in 1274, and his cathedral-like theology, built in the light of Christian revelation upon the basis of Greek philosophy, furnished a home for the human mind and a shrine for the human soul. It was stately and magnificent, a superb achievement of genius.

The Church was supreme. While there were beautiful and strange personalities—some of them, like St. Francis, among the most beloved figures in history—the emphasis of the age was upon the community, not upon the individual. It was a corporate, communal world—even a communistic world, to a degree we have not realized—if one may use a word much misunderstood. The Russian regime is not communism, but something different. Communism is possible only in a small and deeply religious society, like the Oneida and Amana colonies in our own land. So, also, in the monasteries of the Middle Ages, everything was in common. The sense of community was stronger than it has been since.

That unified world was broken up, uprooted. It was shattered intellectually by the Revival of Learning, which we call the Renaissance. It was shattered spiritually by the Reformation, which with its affirmation of the right of the individual to direct access to God, without the intervention of a priesthood. It was shattered politically by the advent of nationalism. Later, it was shattered economically by the industrial revolution and the coming of the machine, which did away with so many of the old and beautiful handicrafts of the Middle Ages. On top of it all came modern science, with its amazing achievements, succeeding the old Magic with its marvels.

The shattering of the world of the Middle Ages released the forces which created our modern world. A new spirit seemed to enter the race and reshape its thought and aspiration. Like a vast geological change, the emphasis was shifted from the community to the individual, from the mass to the man. Love of liberty, faith in the rights of man, confidence in the competence of man under God in religion, the passion for education, the worth of personality, these and such-like forces had full play; and it was in that period that our Republic was born and grew to power. Both Christianity and Democracy has an extraordinary development, and naturally so, because both rest upon the sanctity and worth of personality. If that faith fades, both go down, as we see before our eyes. Such was the amazing period from the Reformation to our day.

One of the forces released during that period was Freemasonry; one of its most beneficent forces, some

of us think. Its story is a romance. It came about almost accidentally, as we say, knowing not what we say. Half in fun, a few brethren in an ale-house in St. Paul's church-yard organized a Grand Lodge, putting the oldest Mason in the Chair. They did not keep any minutes. It was casual, half-playful, and they had no idea they were starting a vast movement—it is so that great things are done. They felt in their hearts an impulse, which must have been in many hearts, for, as an old writer said, Masonry took a run and almost ran itself out of breath; and so Masonry was born.

May I remind you that the Constitutions of Freemasonry were written by a preacher? No doubt that is why it has not been necessary to amend the Constitution since! Of course the author should have been an Episcopalian, but, unfortunately, he was a Presbyterian!!! Yet, when I read the article on God and Religion, as written by Dr. Anderson, my soul takes off its hat in homage to his spiritual vision and his human wisdom. It is a marvelous article, the more so when you read it in the context of that age, when there were so many militant sects—some of them small enough to be insects—arguing angrily, and often pummeling each other with Bibles in the heat of debate!

The growth of Freemasonry is more fascinating than any novel. There were schisms as early as 1725; the brethren were afraid of the unusual powers given to the Grand Master, who had the right to appoint his Wardens. Then, too, the question came up as to whether Masonry should be a distinctively Christian order or not. Some wanted it to be so; others were against it. Other issues were also involved. At one time there were four rival Grand Lodges in England, and the smaller the Grand Lodge the larger its name—like the Grand Lodge of All England, which had only one subordinate Lodge. By 1752 there were two great Grand Lodges dividing the fraternity—not a schism, as was once thought, but two movements—and together they carried Freemasonry all over the English-speaking world, one using the Army, the other the Navy. It was a contest without conflict, rivalry without rancor, and that is how it always should be among Masons. At last their differences were composed in the Lodge of Reconciliation, St. John's Day, 1813.

By that date our great-grandfathers were alive; and so we come down to our own day. Think of the world in which we were born and lived as young men. It was a reliable, dependable world. We knew what to expect of it. Science had taught us the uniformity and trustworthiness of the natural order. Education was mapped out for us. Religion was sweet with certainties and rich in sentiment. The political order, too, was stable. Our two-party system was in fact a one-party system with interludes. It was "an age of confidence," as it has been described. Man had faith in himself. He had faith in God. The idea of evolution had given him an optimistic outlook, and he could see no limit to human development. Everybody believed in progress.

It was an eager, ardent world. Discovery and adventure were astir. There were crises, but they were accidents, not omens. Little wars were fought, now in Cuba, now in South Africa; but they soon passed.

There was more hand-shaking than fist-shaking. It was a friendly, kindly world. The Kaiser rattled his saber every once in a while, but no one paid any attention to him. China and Japan were merely maps in the back of the atlas. We knew little about them, and cared less. It was an idealistic, happy world, or seemed to be so, rich in invention; a world of comfortable satisfaction, of easy dogmatism, of varied interests. How charming it is to remember, and how far off it seems to us.

For, suddenly, the cozy, comfortable world in which we felt at home, exploded! We did not know it, but underneath, for years, forces had been gathering which finally blew it to bits, and we have not been able to pick up the pieces, much less put them together. We find ourselves in a world unstable, unpredictable, and no one can tell what a day may bring forth. We do not know whether we are going or coming. Even the natural order has gone relative. "The war to end war" added to war, making the world arm as never before. The war "to make the world safe for democracy" almost destroyed democracy—it is fighting for its very life. Sinister forces, alien ideas have been released. The foundations of society have been shaken, if not shattered.

The result is Fear, such fear as man has never known in modern history; fear that is driving the race mad. Two fears should follow us through life, Robert Frost told us the other day. Fear lest we prove unworthy of the One who knows and understands us and loves us best—that is fear of God. The other is fear of Man, lest he should misunderstand us and withdraw his fellowship from us, leaving us alone. These are wholesome, healthy fears. But today we have a thousand unhealthy fears, taking subtle, shadowy shapes—never has there been so much fear in the world. Oddly enough it is not so much fear of death as fear of life, fear not only for ourselves but fear of ourselves. Man has lost confidence in himself and he is afraid. We hurt, we hate, we rob and wrong each other, because we are fear-mad. Fear-driven, the nations are piling up guns and bombs, ready to suffocate whole cities.

Such is the world of chronic crisis in which we have lived for the last twenty years, and no doubt the crisis will go on for many years yet. What is happening? As the corporate life of the Middle Ages gave way to a robust individualism, so, again, the tide has turned, from "rugged individualism" back toward collectivism, from democracy toward the totalitarian state. We are going to have more collectivism in our own land than we have ever had, whether we like it or not. Of course, as usual, man goes from one extreme to the other. Having gone too far one way, we are sure to go too far the other. At the moment we have a black Right and a red Left, and those who take the middle way of creative, constructive thought are shot at from both sides.

Anyway, it is an uprooted world moving from theology to technology, from evolution to revolution, from individualism to collectivism, from the pioneer to the proletarian, from co-operation to compulsion, from liberty to security, from spirituality to materialism, from the man to the mass. Lenin called personality

"a bourgeois prejudice"; if that is true, both Democracy and Christianity are based on fiction, and doomed to disappear, as they are disappearing where that dogma rules. Think of it; personality, the most precious thing we know or can know, just a prejudice, a fiction, a foolish fancy! No wonder we have an appalling obscuration of culture, in which everything we have held to be holy is hidden and lost. If human personality has no reality, man has no rights anyone need respect, no sanctity any one need revere; he may well be a cog in a machine or a Colored Shirt in a parade. Yes, truly it is an uprooted world, turned upside down!

In the world in which we were boys every village had its atheist and its idiot; they were classed together, two rarities, two curiosities. But today atheism is the dominant thought over vast areas of the earth. The plight of the Christian Church is not simply critical; it is desperate. The Russian Church has disappeared, or nearly so. It sank into superstition and lost its soul. We may be able to salvage some stately liturgy and great music from the wreck, but little else. The same is true in Mexico, in Spain, and elsewhere, while in Germany an effort is being made to obliterate Christianity.

What is happening? Is it the downfall of religion? No. It is the collapse of magic. The two are exactly opposite. Magic seeks to get, religion to give. Magic tries to exploit God, religion to explore God. Magic wants to use God for its own ends, religion to be used by Him for His ends. In the wilderness Jesus was tempted to use magic, to turn stone into bread, but He resisted the temptation. It was a part of His divine sanity to take the long way, because in the end it is the only way. When magic collapses atheism comes. How often men pray for something and because they do not get it, lose faith in God—because they cannot dictate to Him. That is magic, not religion.

In the end, the downfall of magic will give religion its chance. Pearl Buck is right in saying that religion will come back, but let us hope she is wrong in thinking that it will come as a kind of spiritual fascism, dictating not only what we are to believe and think, but what we may eat, drink, and wear. But religion will come back. There will be a great spiritual renewal. It always has been so, though no one can tell what form faith will take. Let us hope it will overflow our sectarianism and sweep it away. We can never have a religion of brotherhood on earth until we have a brotherhood of religion.

That is what Freemasonry is, Brethren, a brotherhood of religion. One night, in London, during the world-war, I sat in Lodge with members of every living religion, except one. There was no Confucianist there—if we may call Confucianism a religion, and not a system of ethics. Parsee, Buddhist, Hebrew, Hindu, Mohammedan, and every form of Christianity, Catholic and Protestant, were there. At the close each pronounced the benediction of his religion in his own language, and then all joined in the Lord's Prayer. After all, Masonry may have something to day and some service to render in the world of crisis!

Things move swiftly today; what used to require a century is often brought about in a decade. If, in the days of our forefathers, the ship listed too far toward

individualism, today it is listing too far toward collectivism. By 1950, yet us hope, if not before, it will have righted itself, found its balance between the two—let us pray without another world-war—but it may not be so. Whatever betide, we are men who believe in God and that His will will have its way. We are frustrated now, baffled, helpless, but man was not made for frustration; he was made for a great destiny—so we learn in the church and in the lodge.

In a private room in the House of Commons, one night, men from Scotland Yard told the Prime Minister, Lloyd George, that certain men were plotting to take his life. Whereupon he burst out singing an old Welsh hymn, a song of rejoicing. "Well, aren't you at all disturbed by such information," asked Harold Spender. "No," he said, "with the world in storm I rejoice. I love all this window-smashing and tumult of nations. I remember the words of a great Welsh preacher: 'Such disturbances of the world below always mean some great movement in the world above!' They are an echo of the footsteps of God!"

Twenty-seven hundred years ago Isaiah stood in the Holy City, watching the oncoming of a world-war, between Egypt and Assyria, the two empires which divided the world. Assyria wanted an outlet on the Mediterranean Sea, and in order to get it she had to fight Egypt. The little land of the Bible lay between the two empires. It would be the battleground. The prophet pleaded with the rulers of his people not to make any alliance, but to remain neutral. The king did not heed him. He made an alliance with Egypt, which the prophet called "an alliance with death and a covenant with hell." He said that when the war came, and Egypt was hard pressed, she would throw the Holy Land over, and its people would be swallowed by the whale, meaning Assyria. The prophets called Assyria the whale because it was so huge.

That was what happened, and it is the meaning of the Book of Jonah. It is a perfect picture of the world at that time. The people of the Bible were swallowed and carried off into captivity, and later brought back as Jonah was. Yet, Isaiah did not despair as he looked on at the coming disaster. In the tramp, tramp, tramp of the Assyrian army he heard the footsteps of God, because history is His story too. Nay, he foretold a time when men would turn their spears into pruning-hooks, and beat their swords into plowshares.

Just so, let us, as Freemasons and Christian men, have not simply a great faith in God, but a faith in a great God, who holds the world in His hand and will not let it go. Though none of us may live to see it, out of this upheaval and over-turning good will come, such a world as man never yet has seen, when fraternal righteousness and practical good-will shall grow and be glorified. Let us take a new hold upon the reality of God and a new faith in His purpose, trusting a wisdom wiser than our own, and a love that cannot fail.

What a joy it is for me to meet this group of brethren every year, from all over the land, with whom I have worked these many years in fellowship. Some we miss today who have fallen asleep, good men and true. It is a great company. I love you, every one, and beseech the blessing of God upon each one.



1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44

GRAND MASTERS OF MASONS IN THE UNITED STATES AT THE WHITE HOUSE, FEBRUARY 23, 1937

List of Names of Persons Appearing in the Photograph of the 1937 Conference of Grand Masters, taken at The White House, February 23, 1937.

1. R. Frank Peters of Oregon
2. William H. Thompson, of Idaho
3. Al. E. Orton, Grand Secretary of Kentucky
4. Innes B. Ross, of Kentucky
5. Harry B. Wright, of Maryland
6. James Garnett, P.G.M. and Grand Treasurer of Kentucky
7. Barnett E. Marks, Deputy Grand Master of Arizona
8. Hal C. McCloud, of Illinois
9. Maxwell Jenks, Deputy Grand Master of Wisconsin
10. Jesse C. Clark, of Florida
11. Karl Braasch, of Wisconsin
12. William J. Ballou, of Vermont
13. George W. Walker, of Missouri
14. Henry R. Gillis, of Maine
15. Albert Knight, of Rhode Island
16. William H. Hutchinson, of North Dakota.
17. Harry W. Lowe, of Delaware
18. Coke S. Wright, of Alabama
19. J. Claude Keiper, P.G.M., and Secretary of Conference
20. Tom B. Throckmorton, of Iowa
21. A. T. Higgins, of Louisiana
22. J. Philip Perry, of Ohio
23. Jacob C. Klinck, of New York
24. Ralph E. Tiejie, of Washington
25. Rollie W. Miller, of California
26. Joseph E. Hart, of South Carolina
27. Percy M. Lee, of Mississippi.
28. J. Giles Hudson, of North Carolina
29. Halsey C. Edgerton, of New Hampshire
30. Chancellor A. Phillips, of Nebraska
31. Neil E. Reid, of Michigan
32. John Kain, of Montana
33. Galloway Calhoun, of Texas
34. Frank W. Matson, of Minnesota
35. Paul B. Cromelin, of District of Columbia
36. Anders Jacobsen, of Connecticut
37. Simon P. Richmond, of West Virginia
38. Charles B. Folley, of New Jersey
39. Joseph G. Titley, of Utah
40. C. Vernon Eddy, of Virginia
41. Neale M. Rutland, of Tennessee
42. Claude L. Allen, of Massachusetts
43. Samuel G. Mortimer, of South Dakota
44. Robert McMillan, of Georgia

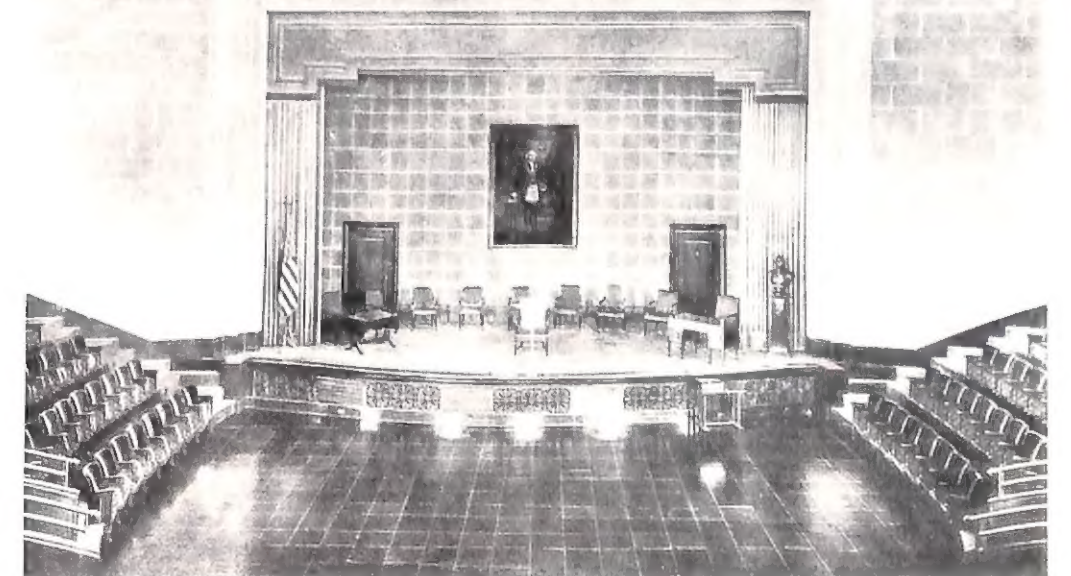
Statement showing the Masonic Population of the Several States in 1932, the amount contributed by each to The George Washington Masonic National Memorial Association and the percentage of the \$1.00 and \$1.70 per capita paid by each to February 22, 1937.

		Percentage of quota on basis of		
Rank	Jurisdiction	Masonic Population	Amount Contributed	Percentage of quota on basis of \$1.00 per capita \$1.70 per capita
1	New Hampshire	15,106	\$ 52,269.03	346.0 203.5
2	Delaware	6,123	13,766.54	224.8 132.3
3	District of Columbia	22,777	44,189.99	191.3 112.5
4	New Jersey	97,080	185,433.00	191.0 112.4
5	Virginia	47,581	88,999.65	187.0 110.0
6	Pennsylvania	212,768	391,791.00	184.1 108.3
7	New Mexico	7,122	12,671.00	178.1 104.7
8	Arizona	6,618	11,466.85	173.2 101.9
9	Rhode Island	18,913	32,568.30	172.2 101.3
10	North Dakota	15,332	26,356.00	171.9 101.1
11	New York	345,986	594,217.25	171.7 101.0
12	Indiana	129,380	213,186.90	164.8 96.9
13	North Carolina	40,244	63,952.10	158.9 93.5
14	Florida	27,522	41,463.25	150.7 88.6
15	Massachusetts	124,705	187,414.54	150.3 88.4
16	Connecticut	45,795	67,158.78	146.7 86.3
17	South Carolina	28,092	40,785.50	145.2 85.4
18	Oregon	30,623	43,609.14	142.4 83.8
19	Missouri	111,172	157,017.01	141.2 83.1
20	Iowa	85,395	117,664.00	137.8 81.0
21	Vermont	19,706	26,678.58	135.3 79.6
22	Idaho	10,396	13,497.01	129.8 76.3
23	Utah	5,196	6,356.50	122.3 71.9
24	California	142,422	171,461.30	120.4 70.8
25	Kentucky	58,467	70,179.60	120.0 70.6
26	Michigan	150,107	177,971.30	118.6 69.7
27	Mississippi	33,874	38,597.00	114.2 67.2
28	West Virginia	34,145	38,747.19	113.5 66.8
29	Montana	20,695	24,461.50	113.4 66.7
30	Maryland	34,215	38,615.03	112.9 66.4
31	Wyoming	8,447	9,359.00	110.8 65.2
32	Georgia	62,284	68,974.84	110.7 65.1
33	Louisiana	31,174	33,984.73	109.1 64.1
34	Maine	43,250	47,017.00	108.7 63.9
35	Colorado	33,962	36,383.51	107.1 63.0
36	Nevada	3,105	3,306.00	106.5 62.6
37	Washington	48,994	37,519.00	76.6 45.0
38	Texas	134,552	102,997.33	76.5 45.0
39	Tennessee	49,655	34,216.44	68.9 40.5
40	Nebraska	42,027	24,405.00	58.1 34.2
41	Ok'ahcma	66,506	36,994.46	55.6 32.7
42	Illinois	289,359	157,718.45	54.5 32.1
43	Alabama	44,654	20,274.50	45.4 26.7
44	Ohio	208,559	81,418.25	39.0 22.9
45	Arkansas	37,509	14,305.00	38.7 22.8
46	Minnesota	61,378	21,028.25	34.1 20.1
47	Wisconsin	62,588	14,795.25	23.6 13.9

		Percentage of quota on basis of		
Rank	Jurisdiction	Masonic Population	Amount Contributed	Percentage of quota on basis of \$1.00 per capita \$1.70 per capita
48	Philippine Islands	6,452	1,484.37	23.0 13.5
49	South Dakota	19,843	3,423.67	17.3 10.1
50	Kansas	78,848	1,911.00	2.4 1.4
	Alaska		100.00	
	Porto Rico		100.00	
	Canal Zone		200.00	
	General Grand Chapter, R.A.M.		10,500.00	
	General Grand Council, R.S.M.		7,000.00	
	Grand Encampment, K.T.		20,000.00	
	Ancient & Accepted Scottish Rite, N.M.J.		95,000.00	
	Ancient & Accepted Scottish Rite, S.M.J.		35,100.00	
	Imperial Council, A.A.O.N.M.S.		168,000.00	
	Supreme Council, M.O.V.P.E.R.		14,100.00	
	Supreme Forest, Tall Cedars of Lebanon		1,000.00	
	Provincial Grand Lodge, R.O. of Scotland		100.00	
	Grand Imperial Council, R.C. of Constantine		100.00	
	Job's Daughters, Supreme Guardian Council		260.50	
	General Grand Chapter, O.E.S.		4,000.00	
	National League of Masonic Clubs		100.00	



The George Washington Masonic National Memorial, Alexandria, Virginia



Stage of Completed Auditorium

George Washington Masonic National Memorial

[At the meeting of the Association held in Alexandria, Virginia, on Monday, February 22, 1937, among the many interesting features of the program was the report of the President of the Association and the Board of Directors, M. W. Louis A. Watres of Pennsylvania.]

Brother Watres has from its inception lived with and for this monumental tribute to Washington and his continued enthusiastic effort is in no small measure responsible for the success so far attained in this enterprise to which the Craft has set its hand.

A table elsewhere in this issue gives the contributions thus far made to the cost of the Memorial and it is hoped that those jurisdictions which have not yet given the proportionate sum of \$1.70 per capita will bestir themselves to do so that their delinquency may not continue to be a reproach.

We print in full as an extract from the minutes of the meeting the address of Brother Watres:

ED. CRAFTSMAN.]

Brethren, I feel, and I know you all feel, that this Association of ours is to be heartily congratulated upon this important occasion, the 205th anniversary of the birth of George Washington, in the full representation we have of those who, through their respective Grand Lodges, are the real owners of this great memorial property. For, after all is said and done, they are the owners. To them it belongs.

In accordance with our by-laws, your directors submit fraternally the following brief report:

We glory in the true Masonic spirit of the brethren representing twenty-three Grand Jurisdictions of the United States who, 27 years ago this very day, and at this very hour, met in the almost sacred precincts of Alexandria-Washington Lodge No. 22, and, moved by a lofty purpose, laid the foundation of our mighty movement, the greatest every undertaken by Freemasons.

Their object was the building of a suitable memorial, by the Masons of the United States, to Washington, and *inter alia*, to create, foster and diffuse a more fraternal spirit, understanding and intercourse among the several Grand Jurisdictions of the United States and her insular possessions.

Brethren, it may truly be said of many great movements that their deep significance was not seen nor felt at their inception. Ideas do not mark time. They grow and develop not infrequently far beyond the dreams of the originators.

That is preeminently so in our case. They did not see that our great movement was not only to be national, but international. They never thought of the cementing power of this association, not only in the United States but among the nations. They did not see that they were to build a temple that would go down through the centuries not only as a memorial to Washington, the Man and the Mason, but as a monument to the Fraternity we love. They could not have realized, and you may not realize, but it is a fact, that every one of the 49 Grand Jurisdictions, which of course you know includes the District of Columbia, has lined up in

one solid phalanx today in the great fraternal effort in which we are engaged. Our temple was conceived and planned, and thus far constructed, only after careful consideration by the best and most patriotic and alert minds in the United States, who gave to it their best thought and cordial approval.

Our directors have been representative Masons from every section of the United States. It is worthy of mention, too, that in addition we have had the great advantage of an advisory board of successful Masons, men of affairs and wide experience in the active walks of life.

The first chairman of our advisory board was the late John Wanamaker. And permit us here to insert a portion of a letter written by him in 1920, to your president, which reads as follows:

"The country needs what Masonry teaches, and it will be the highest order of patriotism to promote new life throughout the United States."

You see John Wanamaker himself, although a man of broad vision, did not catch the vision in its entirety.

"I believe," said he, "it is the right time to build a great memorial to Washington."

At the demise of Brother Wanamaker our late beloved and illustrious brother, William Howard Taft, became chairman of the board. When he left us he was succeeded by the present chairman, our highly esteemed Hon. Frank O. Lowden who, as you recall, was the War Governor of Illinois.

Among the other members of our advisory board are men of world-wide influence and experience. All won their spurs in different walks of life.

The foregoing facts are given as a matter of history and information, and also to impress upon the Craft that this great and deeply significant movement of ours has a rich and unusual background of its own.

At the date referred to, 1910, the Masonic population of the United States was 1,300,000. In seven years it had grown from that number to 1,771,808.

Of course you know that all fraternal societies suffered by the depression. Our peak membership was, I believe, in 1930, when it was approximately 3,250,000. We have, with other interests of a similar character, lost membership until our present Masonic population in the United States is 2,665,511, according to the latest figures that I have seen.

As compared with the earlier years when we were annually expending in construction \$319,000, the past year may appear to have been very inactive and not a year of progress. But distinct progress has been made.

Few realize the self-sacrificing work that is constantly being done through the entire year by the Grand Masters, Grand Lodges, State Chairmen and Committees during the "fruitful silences" between our annual conventions.

It is gratifying to know, and I tell you it is true, that no one has sought a luster of his own. The welfare of our Association has been paramount. The early completion of the temple has been and is the idea in the mind and heart of all who see the broad horizon's

grander view. To complete in every detail this memorial temple to Washington, the Man and the Mason, and to launch it on its mission of service through the centuries is the objective that thrills the heart of every Mason who knows of its far reach and deep significance.

As the program today proceeds it is truly felt that the completion of our temple will not be long delayed.

It may interest you to know, in a general way, the "state of the Union," so to speak, as regards the Grand Jurisdictions. It may not be generally known, but it is a fact, that every one of the 49 Grand Jurisdictions, which, as you are aware, includes, as I said before, the District of Columbia, has by appropriate and formal resolution contributed to our mighty movement—some more, some less.

Under what is known as the New York plan it was shown that if every Mason in the United States contributed \$1.70 per capita it would cover the finishing and furnishing of our temple and make the necessary improvements to the grounds, covering approximately 37 acres, or 35 acres in addition to the splendid gift of the Masons of Alexandria, and provide a sufficient endowment to upkeep and maintain the property "as long as water runs and grass grows."

But we must bear in mind that the United States covers a vast territory. Some of the states are more prosperous than others. Some are located at a long distance from the seat of operations, which makes it quite difficult for them to visualize, as those may visualize who live nearer by and who see the progress step by step.

Some jurisdictions have beetles and bugs. Some have not. Some are affected by late and early frosts, and some are not. Some have devastating floods, and some do not. Some have parching droughts, and some do not. Some are in the earthquake belt, and some are not.

It is up to this convention, it is up to the Board of Directors, it is up to the Executive Committee—it is up to everybody in this movement—to recognize these facts. They are facts. We have to recognize them in dealing with the 49 Grand Jurisdictions. We know of the difficulties through which they have passed and through which some are still passing, and we must take notice of that fact.

Taken as a whole, the nearly three million Masons in the United States constitute a marvelous force; and they are united. It should be said that they do not know their power. Masons can do anything that is right to do.

Eleven jurisdiction are over the top on the New York plan of \$1.70 per capita. I always dislike to speak of \$1.70 per capita in a great movement like ours. But you have got to tell the truth on Monday. That splendid jurisdiction of New Hampshire, whose Grand Master you just heard address you, leads the host with a per capita of \$3.13. Their Masonic population is about 15,000, and they have paid into our treasury a little over \$51,000.

Closely following New Hampshire is Delaware. Some call it "Little Delaware," but she is not little in the Masonic spirit. She has a Masonic population of 6,123, but her per capita is \$2.90. She thinks—I do not think so—that she will some day overtake New Hampshire.

Then, too, far away Arizona has quite an inspiring record. I speak of these three jurisdictions, all relatively small, to show you the wide scope of interest in our mighty movement.

Following the eleven that have gone over the \$1.70 per capita are 23 Grand Jurisdictions ranging from \$1.70 to \$1.59 and \$1.06. I do not like to talk about this cent business, but we must tell the truth. Well, we are much obliged for what they did do. But Masonry is too cheap! From that we go down to 77.9 and 13.8. There are three—I am not blaming them—that have 20 cents per capita. I am not finding any fault with them; I am only stating a fact. Yet, when you come to look at what we have, this majestic temple of ours which is an ideal that through the centuries stands for things that the flag stands for . . . 20 cents? Well, we are much obliged for 20 cents!

Beyond doubt it is perfectly clear that the real question today is not what any particular Grand Jurisdiction or group of Grand Jurisdictions contributed, but what is the total amount contributed by the Fraternity. So far as the public is concerned, they do not know, and they care little, I suppose, about the several jurisdictions. But the Fraternity stands out in bold relief, and they do care about that. In fact, they are intensely interested that we, you, the real owners, shall proceed and finish this temple.

The time seems to have arrived—I do not know that everybody will concur in that statement, but I will concur, anyway, because I make it—I say, the time has about come—if it has not, when will it come?—when we must close the door on yesterday, not only close the door, but throw away the key. No matter what anybody else does, it is the duty of our fraternity to complete this project. Not a Grand Jurisdiction here and there, though of course they have got to play their part, and they are playing their part to the best of their ability. But the unit of our movement is the Fraternity, the time-honored Fraternity of Free and Accepted Masons. That is the unit. It goes without saying that whatever is still required shall be furnished by the Fraternity, for, as I said a moment ago, the Fraternity is the unit.

Those who admire our temple and approve of the great unselfish movement in which we are engaged will not be interested in the amount each jurisdiction contributed. They will, however, be intensely interested to see our ancient, time-honored Fraternity complete this patriotic, laudable and fraternal undertaking. While it may interest all of us to see what each jurisdiction has been able to contribute, all will agree that the Fraternity is the unit that must complete the work we have on hand.

I think it would be perhaps not out of place to mention one or two states. We have spoken of New Hampshire, Delaware and Arizona. There is a great jurisdiction which has contributed approximately \$600,000. Of course it is a great jurisdiction that does not have beetles and bugs and things of that kind; it is not in the earthquake belt, but just the same and however and nevertheless and notwithstanding it has paid into our fund approximately \$600,000. And that is a bushel of money!

Well, I shall not say anything about Pennsylvania.

Pennsylvania is here speaking for herself. Just the same, I want to say that I have been President of this Association for 19 years, and that every year Pennsylvania has sought only to know what she ought to do and what she could do. I am not bragging about Pennsylvania at all, but she is a pretty good old commonwealth.

We can and must solve our problem. It is unthinkable that 2,665,511 picked men in the United States cannot solve any problem that ought to be solved. Time is an element. The Masonic eyes of the world are looking this way. We are in no small sense an international affair. We have had contributions from Cuba, Puerto Rico, Alaska, from the Grand Lodge of England, and others. We are an international outfit, and we have to measure up to the responsibility and the duty that go along with it.

We have received \$4,030,647.45 from the brethren. That does not necessarily mean that every Mason has put in \$1.70. If he has not, there are some who have gone over that, and some Grand Lodges have made up for the brethren who did not pay anything. But we have received, with no brass band, with no general drive, but with a continual movement toward results, \$4,030,647.45.

We first set up a reserve, because we cannot afford to "walk the floor." Therefore the directors, in their wisdom, have set aside a reserve. Of course a reserve is a reserve. It is not only a name for something, but it has to be used, if it has to be used, when you are shy of currency. Our reserve has been \$50,000. When we have a pay roll coming due we have to have a reserve with which to meet that pay roll if anything happens to delay things.

With it all we have never owed a dollar. We do not now owe a dollar. We never shall owe a dollar that cannot be paid on sight. We said "We will build this temple as fast as we can but we will not get in debt. We will not build it any faster than those who really own the property put up the money to proceed."

It was my privilege—I ought to say, my embarrassment,—recently to attend the Northern Jurisdiction of Thirty-third Degree Masons at Atlantic City. The head of that great movement of select brethren saw me—I do not know how he came to do it—and, without notice to anybody, he had his distinguished guide, or whatever he was, come and take me by the arm and escort me up on the platform to speak upon this movement. Well, I spoke in a general way, and I wound up by saying that "the temple would be soon completed." That was a little ambiguous; and after the meeting adjourned some of them said, "What does that mean?" I should have told the meeting what it meant. But I said, "I will tell you what it means. It means that it will be finished just as soon as they who really own the property put the money up to finish it."

That is the only answer to it, of course.

Out of an abundance of caution 26 Grand Jurisdictions, some formally, some informally, have agreed to pay \$1 per capita on new members annually to our Association pending the completion of the temple. Eleven of those jurisdictions have paid promptly, some of the others irregularly; some have not paid the per capita as such, but have made contributions which have been equal to or in excess of what their payments would

have been upon the basis of \$1 per new member.

So far as the physical temple itself is concerned, our progress during the year is marked and gratifying. It has been mostly confined, however, to two very necessary and compelling pieces of work, to-wit, the pointing of the entire temple and the completion of the marble work in Memorial Hall. This pointing has cost us \$10,182 to complete. As for the completion of the marble work in Memorial Hall, it speaks for itself.

There were some who felt—I among them—that our standards were lowered when, for two years, dust gathered on the marble that cluttered Memorial Hall. It would bring a flush to the cheek of all who behold it.

The marble work contract was \$59,000. But there were other things to be added to it, to-wit, brick work, cement and so forth, making a total of \$61,149.50. In other words, those two items have cost us, in the year 1936, \$72,000, approximately.

We were assisted in bringing to pass the completion of this work largely through the efforts of William H. McMurray of Corbett & McMurray, our architects, and the co-operating assistance of the Hilgartner Marble Company. They are a great firm, and we have been getting along with them all these years. They had contracts for all our marble work, and they appreciate that and we appreciate them.

In this connection, let us express our appreciation to the Ponsell Floor Machine Company of New York City and their vice-president, S. J. Campbell, who presented to us a wonderfully fine floor-polishing and scrubbing machine which has already proven its usefulness and value. That was a very appropriate gift.

We are not far from our goal. I shall not go into a lengthy statement as to the details of the work when the necessary money is received, but I ought to say, I think, right here, that the marble work to date has been paid for. We have always kept our reserve intact. The pointing has been paid for; so that today what you see in Memorial Hall and in the Temple itself is all paid for with our reserve intact. That is about the status of things in that direction.

Brethren, we challenge any Mason anywhere to entertain a deeper respect for the letter of Freemasonry than we entertain. It is truly marvelous that through the centuries there has been preserved and handed down to us in all its beauty and purity that which we call the Work in Freemasonry. For it we are truly grateful. We must always bear in mind, however, that it is that priceless heritage, the spirit of Freemasonry, that has given Masonry its enduring qualities and that has made Freemasonry what it is. We must not for a moment forget that its spirit is what it is because our very foundations are based upon the laws of Sinai. It is the spirit of Freemasonry that has enabled Masons of the United States to conceive and to plan and, thus far, to construct this great and enduring temple. It was the spirit of Freemasonry that wrote the clause in Article II of our Constitution, which reads:

"The object of this Association shall be to erect and maintain a suitable Memorial Temple to George Washington, the Mason, one which shall express in durability and beauty the undying esteem of the Freemasons of the United States for him in whose memory it shall stand through the coming years."

The truth is unescapable that Freemasonry is some

thing that the world needs. It is the plain duty of Freemasonry to give it. Masons throughout the civilized world, and those who are not now Masons, are entitled to receive what we have to give them. Masonry owes it to itself to promptly finish the work and to broadcast its tenets. Lethargy must not mar our high resolve. We must bear in mind the great need of the generations yet unborn for the truths upon which Masonry stands.

What has been said clearly suggests that we must seek a way to bring about the early completion, in every detail, of the work we began when the sod was turned by the then Most Worshipful Grand Master of Virginia, Charles H. Callahan, and your president, on June 5, 1922, at High Noon, and in a pouring rain, and after our worthy chaplain, Brother Morton, had said, in his prayer to Almighty God, "Unless the Lord build the house, they labor in vain who build it."

This occurred 15 years ago next June.

The Scriptures tell us plainly that the temple in Jerusalem, in all its vast proportions, stately in architecture and rich in ornamentation, representing as it did all that wealth could secure and imagination design, was completed in six and forty years.

It is estimated that if the funds are promptly furnished by the owners of this property, our temple will be finished in 17 years from the turning of the sod. That is about two years hence.



MARCH ANNIVERSARIES

Jean Antoine Houdon, famous French sculptor and member of the Lodge of the Nine Sisters at Paris, was born at Versailles, France, March 20, 1741.

Count Casimir Pulaski, who served America's cause in the Revolution and had been made a Mason in a Military Lodge in Georgia, was born at Poldolia, Poland, March 4, 1748.

Dr. Elisha C. Dick, one of the physicians who attended George Washington in his last illness and who conducted the Masonic services at the funeral, was born near Marcus Hook, Pa., March 15, 1762, and was made a Mason in Lodge No. 2, Philadelphia.

Andrew Jackson, 7th U. S. President, was born near Waxhaw Settlement, N. C., March 15, 1767. He served as Grand Master of Tennessee (1822-23).

Gen William Hull, who served in both the Revolutionary War and that of 1812-15, and was Governor of Michigan Territory (1805-12), was raised in American Union Military Lodge, March 13, 1776.

Johann Wolfgang Von Goethe, famous German poet, was raised in Amalia Lodge, Weimar, Germany, March 2, 1782. His death occurred in that city, March 22, 1832.

William Henry, Duke of Clarence (later King William IV), was initiated in Lodge No. 86, Plymouth, Eng., March 9, 1786.

Gen. Sam Houston, 1st President of the Republic of Texas, later Governor of that state, and one of the organizers of the Texas Grand Lodge, was born near Lexington, Va., March 2, 1793.

Gen. Simon Cameron, Secretary of War under President Lincoln and later U. S. Minister to Russia, was a member of "Holy and Undivided Trinity" Commandery, K. T., Harrisburg, Pa. His birth occurred at Maytown, Pa., March 8, 1799.

Sir Walter Scott, became a member of St. David's Lodge No. 36, Edinburgh, March 2, 1801.

George M. Pullman, founder of the Pullman Palace Car Co., (1867) and a member of Renovation Lodge No. 97, Albion, N. Y., was born at Brocton, N. Y., March 3, 1831.

There is always a way to do a right thing. The Masons of the United States can do it. The spirit of Masonry that has thus far guided and directed us will continue to lead the way. Self-mastery runs all through Masonry, and the greatest achievements are brought about through character. These principles, together with the undying principle of the Fatherhood of God and the Brotherhood of Man, are outstanding in Freemasonry. Our temple symbolizes all that Masonry teaches. Ideals and symbols are far above material things. Cannon balls, machine guns, and the awful bombs from the air are poor substitutes for influences and appeals to patriotism and to the heart. The real forces in life are the silent forces.

Our temple on King's Highway faces the East, the source of light. It is erected on ground which is sacred to the memory of Washington, where one may still, in imagination, hear the echoes of his footsteps. It will kindle a new ardor for the land we love. Lifting its colossal tower heavenward it will, I am sure, proclaim its spiritual significance. In its beauty, symmetry and splendor it will stand before the world as a visible expression of the stability, the indestructibility and the permanence of our Fraternity. It will perpetuate the attributes of self-denial, patriotism, love of country and love of fellow man that were so clearly manifested in the life and the labors of that great Master Mason, that great Master Builder of our nation, George Washington.

John Jacob Astor, American Merchant and Grand Treasurer of the Grand Lodge of New York (1798-1801), died in New York City, March 29, 1848.

Champ Clark, Speaker of the House during two Congresses and a member of Perseverance Lodge No. 92, Louisiana, Mo., was born at Lawrenceburg, Ky., March 7, 1850, and died in Washington, D. C., March 2, 1921.

James Buchanan, 15th U. S. President, was, on March 10, 1858, elected a life member of Lodge 43, Lancaster, Pa.

Albert Victor, Duke of Clarence and Avondale (eldest son of King Edward VII), was initiated by his father in Royal Alpha Lodge No. 16, March 17, 1885.

Rear Admiral Robert E. Peary was raised in Kane Lodge No. 454, New York City, March 3, 1896.

Cecil J. Rhodes, founder of the Rhodes Scholarships at Oxford University and a member of Apollo University Lodge No. 357, Oxford, Eng., died near Cape Town, South Africa, March 26, 1902.

Will Rogers, stage and screen star, was passed in Claremore (Okla.) Lodge No. 53, March 10, 1906, becoming a Master Mason three days later.

LIVING BRETHREN

Gen. Charles P. Summerall, president of the Citadel, State Military College of South Carolina, since 1931, was born at Lake City, Fla., March 4, 1867, and is an affiliate member of Pythagorean Lodge No. 21, Charleston, S. C.

Gutzon Borglum, noted sculptor, painter and author, was born in Idaho, March 25, 1871, and is a Past Master of Howard Lodge No. 35, New York City, and member of the Scottish Rite.

Edward E. Spafford, Past National Commander of the American Legion and a member of Delta Lodge No. 451, Brooklyn, N. Y., was born at Springfield, Vt., March 12, 1878.

Arthur H. Vandenberg, U. S. Senator from Michigan, was born at Grand Rapids, March 22, 1884, and is a member of both York and Scottish Rites.

Paul S. Whiteman, orchestra leader, was born in Denver, Colo., March 28, 1891, and is a member of Ivanhoe Commandery No. 36, K. T., New York City.

James V. Allred, Governor of Texas and a member of the Scottish Rite of Dallas, was born at Bowie, Texas, March 29, 1899.

Morris Sheppard, U. S. Senator from Texas, received the 32nd Degree at Dallas, March 21, 1907.

The Earl of Cassillis, Grand Sword Bearer of the Supreme Council of Scotland, was elected First Grand Principal of the Supreme Grand Royal Arch Chapter of Scotland, March 7, 1913.

Harry S. Truman, U. S. Senator from Missouri, received the 32nd Degree at Kansas City, Mo., March 31, 1917.

Carl A. Hatch, U. S. Senator from New Mexico, received the 32nd Degree at Santa Fe, March 20, 1918.

The Duke of Windsor (formerly King Edward VIII) and King George VI (the former Duke of York) received the 33rd Degree Honorary, March 8, 1932, later being made Honorary members of the Supreme Council of England.

Viscount Galway, 33°, Governor General of New Zealand and Grand Master of that Grand Lodge, was appointed Deputy Provincial Grand Master of Nottinghamshire, Eng., in March, 1933.

GALA TEMPLAR NIGHT

At a special conclave of Pilgrim Commandery, No. 9, K. T., of Lowell, Massachusetts, on March 23rd, a splendid gathering testified to the strength of Templary in that section. It was past commanders night and in

addition to fifteen past commanders of Pilgrim Commandery, who officiated in the various offices of the degrees of the Mediterranean Pass and Knight of Malta in full form and ceremony, under Right Em. Sir Harry G. Polard with Em. Sir Arthur D. Prince acting as Prior, there were present the representatives of twenty-five other commanderies throughout the State, and as well past commanders from Keene, Rochester and Concord, New Hampshire, and the grand commander of Vermont.

A reception to Rt. Em. George T. Everett, Grand Commander of the Grand Commandery of Massachusetts and R. I., was a feature of the evening.

The exemplification of the degrees was a beautiful piece of work and Walter L. Muzzey, present commander of Pilgrim, is to be congratulated upon his enterprise in presenting this unique ceremonial and to the zeal he is bringing to his work as head of an illustrious body.

HEADQUARTERS DEDICATED

The General Grand Chapter, Order of the Eastern Star, purchased in January, 1936, for a national headquarters the famous Perry Belmont mansion located at 18th Street and New Hampshire Avenue, N. W., Washington D. C.

The dedication of this attractive temple took place the evening of February 24th, and the ceremonies will be attended by a large number of prominent officials of the Eastern Star, including General Grand Matron Frances Haun of Nashville, Tenn., and General Grand Patron William A. Duvall of Branchville, Md., with the heads of many state Grand Chapters. The Grand Master of the Grand Lodge of the District of Columbia, Paul B. Cromelin, who is also Past Grand Patron of the Grand Chapter, District of Columbia, had been appointed general chairman. Mrs. Minnie E. Keyes, Grand Secretary of the General Grand Chapter, was in charge of the dedication ceremonies.

MASONIC BODIES MEET

The George Washington Masonic National Memorial Association held its annual meeting on February 22nd, in the Memorial Temple at Alexandria, Va. Forty-six of the Forty-nine Grand Lodges in the United States were represented, forty-two by their respective Grand Masters. This was really an excellent showing.

Reports indicated that progress on the completion of the Memorial has been somewhat slow owing to the wise provision made by the Association of not incurring any indebtedness on the

building. It is stated that the collections this year were three times those of last year. Altogether more than four million dollars have been expended on the Memorial up to the present time.

The Grand Masters' Conference was held at the Willard Hotel in Washington, D. C., on February 23rd and 24th, with practically the same representation in attendance. A number of papers were read concerning the various activities of Masonry and important matters were discussed, dealing with the welfare and progress of the institution, and the making of plans and provisions for the future.

A banquet was held at the hotel on the evening of February 23rd the speakers being Senator A. Harvey Moore, of New Jersey, and Mr. H. A. Clegg, of the Federal Bureau of Investigation. An excellent program of music was furnished by a local quartette.

The Grand Secretaries' Conference was held at the Raleigh Hotel, Washington, D. C., on the evening of February 22nd, and was followed by a dinner. Thirty Grand Secretaries of the Masonic Grand Lodges attended, which was considered a splendid showing. The meeting was regarded as one of the most successful ever held.

NAMED FOR EMINENT MASON

The Scottish Rite Bodies of St. Louis, Mo., will name their April, 1937, class "The Thomas A. Goodman 33°, Grand Cross, Memorial Class." Mr. Goodman, a Thirty-third Degree member of the Scottish Rite, Southern, or Mother Jurisdiction, had received the Grand Cross, Court of Honour, a most unusual distinction and awarded only in the case of exceptional meritorious services to the Scottish Rite.

He is conceded to have done more in building up the membership in the St. Louis bodies than any other member. He served as Chairman of the membership committee from 1913 to 1925, during which time the membership increased from 1,923 to 8,279, largely "through his initiative, hard work and organization ability."

It is the aim of the Scottish Rite Bodies to make the April, 1937, class one of the largest in years, that the memory of Mr. Goodman may be signally honored.

OBSERVE ANNIVERSARY

A two-week celebration of the 200th anniversary of the founding of Freemasonry in New York State closed March 14, 1937, with special services in the Collegiate Reformed Church of St. Nicholas, New York City. The services were attended by members of the Grand Lodge of Free and Accepted Masons of the State of New York and

of Masonic Lodges in Manhattan. officers of the Grand Lodge participated in the services. Grand Secretary Charles H. Johnson gave the invocation and Grand Master Jacob C. Klinck read the Scripture lesson.

The sermon, on "What Men Live By", was given by the Rev. Dr. Joseph R. Sizoo, pastor of the church and Grand Chaplain of the Grand Lodge. Doctor Sizoo traced the part played in the early history of this country by members of the Masonic order. He declared the world would be a better place to live in if Masonic principles were practised more widely.

SOUTH CAROLINA

Solomon's Lodge No. 1, of Charleston, S. C., is one of the oldest Masonic bodies in the United States. Many Masonic authorities credit this Lodge with being the "Mother of Masonry" in this country.

The record of this historic Lodge, which dates from October 26, 1736, is rich in Masonic data. Its original minute book is still in its possession, and is evidence of generations of Masonic activity.

On April 11, 1900, a delegation consisting of four Masons from Massachusetts visited Solomon's Lodge and presented a Bible which was designed for this Lodge in 1761, but had been out of its possession for 140 years. This Bible is printed in English and was published in London, 1759, by Thomas Baskett. It is bound in red Morocco, and on both covers bears the following inscription:

"For the use of Solomon's Lodge, being No. 1 in the list of regular constituted Lodges in Charles Town, South Carolina. Job Milner, Master, A.L.M. 5761."

The Bible, 176 years old, is securely kept in a safe in the Masonic Temple, but is shown to visiting Masons who always view it with veneration and profound interest.

On October 25, 1936, Solomon's Lodge opened the celebration of its 200th anniversary in St. Michael's Church.

The Rt. Rev. Robert Emmett Gribbin, Bishop of the Protestant Episcopal diocese of Western North Carolina, conducted the services.

The second day of the celebration, October 28th, the Lodge was opened at 7:00 p. m., in due and ancient form. Recessing a half-hour later the members proceeded to Victor Theatre, where at 8:00 p. m., with a number of invited guests, they heard two addresses, one by Mr. Joseph E. Hart, Grand Master, who spoke on "The 200th Anniversary of Solomon's Lodge No. 1," and the other by Mr. Joseph B. Hyde.

Junior Grand Warden, who spoke on "The Origin of Freemasonry." The address of welcome was made by Mr. James R. Johnson, Past Grand Master and honorary Master and honorary member of Solomon's Lodge No. 1.

Thomas P. Lesesne gave an informal prologue of his play, *The Lodge Is Born*, after which it was presented by a cast under the direction of Mr. Luther W. Parker.

At the conclusion of the exercises, the officers and other members returned to the Masonic Temple, where Solomon's Lodge No. 1, was duly closed on October 28th, the actual date on which the first Communication of the Lodge was held in 1736.

The Grand Lodge of South Carolina will observe its 200th anniversary in April, 1937. It will memorialize the small group of Masons who met in Sheppard's Tavern, Charles Town, October 28, 1736, to form the first Masonic Lodge in the state. It will also review the pages of "two centuries of glorious reminiscences," paying tribute to those who "kept the Masonic light burning in South Carolina through war, privation, and even, it is recorded, internal dissension."

The main features of the program, which have been under consideration for the past several months, will begin April 5th, at 8:00 p. m., with religious exercises. The next day will mark the formal opening of the 200th Communication, at which visitors will be welcomed and greetings extended. The actual observation of the bi-centennial is to take place on April 7th, and on the following day the Grand Lodge will close with a business session.

The executive committee, the chairman of which is Joseph B. Hyde, has labored, with the assistance of Grand Master Hart and other Grand Lodge officers, to make the forthcoming celebration a notable Masonic event.

The United Grand Lodge of England has received a cordial invitation from the Grand Lodge of South Carolina for the attendance of representatives at the bi-centenary celebration in April, 1937, of the founding of the latter Grand Lodge. The following deputation has been appointed by the Grand Master, the Duke of Connaught and Strathearn: Sir Francis Davies, K.C.B., Deputy Grand Master, and Representative in England of the Grand Lodge of South Carolina, and Brig. Gen. E. C. W. D. Walthall, Deputy Provincial Grand Master for Derbyshire.

HEADS RELIEF BOARD

Frank C. Patton, active member in Nebraska of the Supreme Council, Scottish Rite of the Southern Jurisdiction,

was recently reelected president of the Scottish Rite Education Welfare Association and Relief Board. A financial report showed the association has loaned approximately \$130,000 to 800 worthy students during the past fifteen years.

NO INTERRUPTION

Despite flood conditions, the Huntington (W. Va.) Chapter No. 6, R. A. M., held its regular Washington Birthday celebration, which has taken place annually since 1911, with an all-day meeting devoted to the conferring of degrees. These included the Council Degrees (Royal and Select Master) which in West Virginia are conferred in Royal Arch Chapters.

ITINERARY

Grand Commander John H. Cowles will leave Washington in the spring on a series of official visitations to the following cities: Charleston, S. C., April 5-7; Atlanta, Ga., April 8; Birmingham, Ala., April 9; Little Rock, Ark., April 10; Fort Smith, Ark., April 11-13; Dallas, Texas, April 13-16; El Paso, Tex., April 17; Tucson, Ariz., April 19-20; San Diego, Calif., April 21-22; Los Angeles, Calif., April 23-25; Fresno, Calif., April 26; San Francisco, Calif., April 27-30; Eugene, Ore., May 1; Portland, Ore., May 2-5; Tacoma, Wash., May 6-7; Seattle, Wash., May 7-8; Spokane, Wash., May 10-12; Helena, Mont. May 13-14; Billings, Mont., May 15-17; Bismarck, N. Dak., May 17-18; Fargo, N. Dak., May 18-20; Minneapolis and St. Paul, Minn., May 21-23. He expects to return to Washington by May 25.

HUGE SUM FOR CHARITY

The English Masonic Craft continues to support loyally its three great benevolent institutions. Even during times of depression the amounts raised to finance these worthy undertakings have been remarkably large. This was well illustrated when, at the 95th festival of the Royal Masonic Benevolent Institution, on February 24, 1937, a total of £221,393-13s.-5d. was raised, this amount being about £20,000 more than the highest of any former festival of this institution.

MARKER FOR ORPHANAGE

A marker bearing the following inscription was recently placed by the North Carolina State Historical Commission at the main entrance of the Oxford (N. C.) Orphanage:

Oxford Orphanage opened by Masons, 1873, with John H. Mills first head in plant of St. John's College, which they had operated, 1858-1861.

State Historical Commission 1936

A brief Masonic ceremonial was held on December 9, 1936, in connection with establishing the marker. Those who participated were Grand Master J. Giles Hudson, and Past Grand Masters Alexander B. Andrews and J. W. Winborne, also R. E. Simpson, of the orphanage board of directors. Others present were Mayor James A. Taylor and the children of the institution.

The question of establishing a Masonic college was first brought before the Grand Lodge of North Carolina in 1838. A number of years later it was decided that such a college should be located at Oxford and bear the name St. Johns College. It began operation in 1858, but was closed because of the Civil War in 1861. In 1872, the property became the present orphanage of North Carolina, from which over 5,000 pupils have been trained and sent forth into the world.

BRIEFS

Joseph M. Turnell, of London, Eng., who died recently, left a net estate of over a quarter of a million dollars. After making some personal bequests, he left the residue of the property to the Freemasons' Hospital and Nursing Home, which is conducted by the United Grand Lodge of England.

The cornerstone of the Windham-Ashland-Jewett Central School Building, Windham, N. Y., was laid under the auspices of Mountain Lodge No. 529, of that city, on October 24, 1936. Mr. Jacob C. Klinek, Grand Master Mason of New York, assisted by other Grand officers of the Grand Lodge, officiated in the ceremonies.

One of the things that attracted me so greatly to Masonry, that I hailed the chance of becoming a Mason, was that it really did act up to what we, as a government and as a people, are pledged to do—of treating each man on his merits as a man. Masonry should make, and must make, each man who conscientiously and understandingly takes its obligations, a fine type of American citizenship, because Masonry teaches him his obligations to his fellows in practical fashion.—*Theodore Roosevelt.*

"Freemasonry does not concern itself with the landmarks of the physical sciences. But it is the mission of Freemasonry to each and inculcate those landmarks which have to do with the building of character, with the relationships between man and his fellow man. These are the landmarks that have to do with the brotherhood of

man based upon and inspired by a common acceptance of the Fatherhood of God."—*Melvin M. Johnson, Grand Commander, Northern Jurisdiction.*

THE KING AS A MASON

Past Grand Master of Mark Grand Lodge. At the March meeting of the Mark Grand Lodge, Lord Stradbroke, who presided, read a message from the Duke of Connaught, which said that the King had been pleased to accept the office of Past Grand Master of Mark Grand Lodge. A loyal vote was passed to be presented to his Majesty in due course. The King was Grand Warden in 1929, and was Grand Master of the Province of Middlesex from 1931 to his accession.

The Duke of Connaught was elected Grand Master for the thirty-seventh year, and Mr. F. H. Bonham-Carter was elected Grand Treasurer.

From *The London Times*, Weekly Edition, March 11, 1937.

A SECRETARY ON

"MASONIC JEWELRY"

March 2, 1937

Editor MASONIC CRAFTSMAN:

I find your monthly symposium very interesting and often find much information previously unknown to me. I am particularly interested this month in the question "Is the Wearing of Masonic Jewelry Desirable?" Of course there are always two sides to every question and always those who believe in removing all signs (outward and by so doing often remove the inward as well) so that they may not be subjected to solicitation etc.

True one might be at times annoyed but do we not always hold the whip hand and can or not follow up the lead which has been made by the other party? I believe so. I have often simply smiled and answered with a courteous question or statement and changed the subject. It is the rare instance however when a person will thrust themselves upon you through the wearing of a pin or a charm. I meet many men daily and I have always found them rather inclined to warm up a bit when they see my pin or ring. They may never refer to it in conversation but you can note a let down and a little closer bond as it were before the interview is over. It puts a little different tone in the voice or glance in the eye when the outer sign is seen.

Often it does lead to an actual exchange of Masonic experiences which might never have been done without the outer sign of a pin. Only this morning I had an interview with a man the nature of which is of no consequence here. Suffice it however that upon his statements of fact depended much of

my future happiness and comfort. there was no pin nor evidence upon him and so I must now seek out a mutual friend and learn whether he is or is not a Mason. I did get much information from him nevertheless but it was more or less like drawing teeth to do it.

I believe that within reason we should wear a pin or a charm and if some of us are inclined to wear large ones then let us be charitable and consider them as being equally as large Masonically as their insignia.

Signed by a Secretary

NEW LODGES SHOW INCREASE

Warrants for forty-seven new Masonic Lodges were granted by the United Grand Lodge of England, during the year 1936—fifteen to London, twenty-eight to the Provinces, and four to the several Masonic Districts.

The total number of Masonic Lodges which are now working under the English Constitution is 4,949. Of this number, London has 1,224; the Provinces, 2,991; the Districts overseas, 677; those abroad not under districts, 55; and 2 movable military Lodges.

The last warrant issued in 1936 was for a Lodge designed as Empangeni 5643, located in Natal, a British possession in South Africa. The discrepancy shown between the number of the latest chartered Lodge and the total

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number of Lodges now working under the English Constitution, given as 4,949, is explained by the statement that the 694 missing Lodges have been erased from the roll since the last closing-up of the numbers in 1863. The principal cause of removals was for the purpose of forming independent Grand Lodges in the several Dominions of the British Empire. Some removals, however, were due to unfortunate conditions under which the Lodges ceased to exist.

KING BECOMES PATRON

George VI, King of England, who has been prominent in Masonry of England for many years and who was recently made Grand Master Mason of the Grand Lodge of Scotland, has consented to become Grand Patron of the three Royal Masonic Institutions of the United Grand Lodge of that Country. The Institutions consist of the Royal Masonic Benevolent Institution, the Royal Masonic Institution for Boys and the Royal Masonic Institution for Girls.

The King has also intimated his intention of making an annual gift to the Royal Masonic Hospital.

R. B. Dargavel, president and chairman of the Executive Board of The Masonic Relief Association of the United States and Canada, has appointed Lewis E. Smith of Omaha, Nebr., treasurer of that organization to complete the unexpired term of the late Lou B. Winsor, who passed away, November 8, 1936, at his home in Grand Rapids, Mich.

Mr. Winsor was president of the association in 1916-17, and its treasurer from 1919 until his death.

SCOTTISH LODGE CELEBRATES

Canongate Kilwinning Lodge No. 2, located at Edinburgh, Scotland, celebrated the sesquicentennial of the inauguration of Robert Burns as Poet Laureate of that Lodge in 1787. The celebration took place January 27, 1937, and the principal address was delivered by John Hamilton Binell, who is the Grand Bard of the Grand Lodge of Scotland and Past Master of Dramatic and Arts Lodge No. 757, Edinburgh.

Canongate Kilwinning Lodge No. 2 has occupied its present quarters since 1736. Originally an abbey, the room in which the Lodge meets is often referred to as the "chapel." On one of its walls hangs the historic painting representing the scene at the inauguration of Burns as Poet Laureate. It is the work of the noted artist, Stewart Watson, who was also a member of the

Craft. The painting was presented to the Lodge by Dr. James Burness.

Twenty-four notables have been elected to the honor of Poet Laureate of this old Scottish Lodge during the past 150 years, among whom was Rudyard Kipling in 1905.

SHRINERS' HOSPITALS

The Board of Trustees, Shriners' Hospitals for Crippled Children, with the approval of the Imperial Potentate for North America, Clyde I. Webster, has designated Easter Week—commencing March 29, 1937—as "Shriners' Hospitals for Crippled Children Week." This step was taken in pursuance to a suggestion made at the Sixty-second Annual Session of the Imperial Council, held at Seattle, Wash., in July, 1936, that such a week be set apart.

Accordingly, each of the 159 subordinate Temples throughout North America is expected to proclaim Easter Week a week for the purpose of holding programs to arouse interest in and to raise money for Shriners' Hospitals.

Enthusiastic support of this plan, which had its origin in a meeting of the Recorders' Association of the Shrine, is growing among the many

Shriners who are becoming "Hospital-minded." They see in it not only a source of raising immediate funds to support the Shrine Hospitals, but also a method of carrying the message of these "Temples of Mercy" to the individual Shriner and to his home.

In making the announcement, W. Freeland Kendrick, chairman of the Board of Trustees, Shriners' Hospitals for Crippled Children, urged that the means adopted by each Temple for raising money for the purposes outlined be within the law prescribed by the Imperial Council, and be such as would have the approval and endorsement of the Imperial Potentate.

AN EMINENT MASON WRITES:

Feb. 10, 1937

Editor MASONIC CRAFTSMAN

Dear Sir:

Again I have the pleasure of enclosing my check for renewal of my subscription for your very delightful CRAFTSMAN. May I at this time congratulate you personally for the editorials that I am informed are the product of your pen.

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All Sorts

ENGLISH MICELLANY
A LESSON IN TACT

[Dr. Frick, German Minister of the Interior, has prepared a scheme of physical culture for Prussian Policemen, whom he regards as too stout for satisfactory service. It is delicately announced in the official statement on the subject that "any considerable disproportion between the height and weight of a police office will render questionable his capacity for further service." Who said that the French were a people renowned

For tact and a fine *politesse*?

They may be—but should not the Germans be crowned

For a similar sort of success?

What a delicate hint, what an exquisite way

(And yet unmistakably strong)

Of conveying that Prussian policemen to-day

Must not be as broad as they're long!

How rash and ill-mannered, how rude and uncouth,

Compared with an effort like that.

Are Britons who blurt out the ominous truth

In terms such as "bloated" or "fat"! Avoid them, avoid them! Don't even decide

On a label like "plump" or "obese"; Just think of the circumlocution supplied

By the case of the Prussian police. So do not refer to acquaintance or friend,

No matter how ample his girth.

In terms that might easily wound or offend;

Try words of more wisdom and worth:

"To say the lad bulged would be grossly unfair.

And far from discreet or polite—

But a marked disproportion is certainly there

In the matter of tonnage to height."

LUCIO.

OUR MARVELLOUS SELVES

At last a visitor has been allowed to arrive in this country with a variant on "And I think your London police are wonderful." The wider formula attributed to Miss Edna Ferber, the American novelist, in one of the papers is "I think Englishmen are marvellous. They have such clear, blue eyes, and are so tall and chatty looking." It would be invidious to indicate by name any of our public characters who are on the squat and pasty side, but it is

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perhaps permissible to point out that there are brown eyes as well as blue even among the undeniably lithe and lovely representatives of the bulldog breed. Still, it is gratifying to note that at least one arrival in London has been able to take her dazzled eyes off the magnificent spectacle of the Metropolitan Police and pay a little attention to Adonises in plain clothes and old school ties.

It is to be hoped that they were none of them examples of those "dandies on deposit" whom the *Tailor and Cutter* has just been rebuking for

turning out at Ascot and for other full-dress functions in hired morning coats. It is, however, certainly true that there has been a great and open increase in that type of business in recent years; an advertiser's offer to hire out the morning-coat equipment and the silk hat for twenty-five shillings a time will be found in this week's *Punch*. And why not? If we are all so beautiful to begin with as Miss Ferber finds us, is not that all the more reason, when occasion demands, for holding the hired glass of fashion up to our already admirable forms?—*Manchester Guardian*

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